

63. A

Dr. *SACHEVERELL*:

Answer

TO THE

Articles of Impeachment, &c.

Dr. SACHENRELL'S

Answer

TO THE

Articles of Impeachment &c.

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THE
ANSWER
OF
Henry Sacheverell. D.D.

TO THE
Articles of Impeachment,
Exhibited against Him by the Honourable
HOUSE OF COMMONS, &c.

- For Preaching Two Sermons,
- I. At the Assizes held at *Derby*
August 15th.
 - II. At the Cathedral Church of
St. Paul. Nov. 5th. 1709.

To which are prefix'd,
The *Articles of Impeachment*, Translated
from the *Leiden Gazette*, of the 11th.
of *February. N. S.*

Printed in the Year. 1710.

Sach. 5/1/1(9)

ANSWER

Henry Jacobson, D.D.

TO THE

Articles of Impeachment

Exhibited against him by the Honorable

House of Commons, &c.

For Preaching Two Sermons

I. At the Altar held at Derby

August 1st

II. At the Cathedral Church of

St. Paul, Nov. 25th 1707

To which are prefixed

The Articles of Impeachment, Taken
from the Latin Original, of the 11th
of February, M. S.

Printed in the Year 1710



January 10. 1709.

Articles Exhibited by the Knights, Citizens and Burgeses in Parliament assembled, in the Name of Themselves, and of all the Commons of Great Britain, against Henry Sacheverell, Doctor in Divinity, in maintenance of their Impeachment against him, for high Crimes and Misdemeanours.

WHEREAS his Late Majesty King *William* the Third, then Prince of Orange, did with an armed Force undertake a Glorious Enterprize, for delivering this Kingdom from Popery and Arbitrary Power; and divers Subjects of this Realm, well affected to their Country, join'd with, and assisted His Late Majesty in the said Enterprize. And it having pleas'd Almighty God to Crown the same with Success: The Late happy Revolution did take effect and was Establish'd: And whereas the said Glorious Enterprize is approv'd by several Acts of Parliament, and amongst others, by an Act made in the First Year of the Reign of King *William* and Queen *Mary*, Intitl'd: *An Act declaring the Righe and Liberties of the Subject, and settling the Succession of the Crown*; and also by another Act made in the same Year, Intitl'd, *An Act for preventing Vexatious Suits, against such as acted in Order to the bring-*

ing in their Majesties, or for their Services; and also by one other Act made in the same Year, Intitl'd, *An Act for Appropriating certain Duties for paying the States General of the United Provinces their Charges for His Majesty's Expedition into this Kingdom, and for other Uses.* And the Actings of the said well affected Subjects in Aid and Pursuance of the said Enterprize, are also declar'd to have been Necessary, and that the same ought to be Justified. And whereas the Happy and Blessed Consequences of the said Revolution are, the Enjoyment of the Right of God's true Religion Establish'd among us, and of the Laws and Liberties of the Kingdom, the Uniting Her Majesty's Protestant Subjects in Interest and Affection, by a Legal Indulgence or Toleration granted to Dissenters; the Preservation of Her Majesty's Sacred Person; the Many and Continual Benefits arising from Her Majesty's Wise and Glorious Administration, and the Prospect of Happiness for future Ages, by the Settlement of the Succession of the Crown in the Protestant Line, and the Union of the Two Kingdoms. And whereas the Lords Spiritual and Temporal, and Commons in Parliament assembled, did by their Address of the 17th of December, 1705, lay before Her Majesty the following Vote or Resolution, *Viz. That the Church of England, as by Law Establish'd, which was rescued from the Extremest Danger by King William the Third, of Glorious Memory, is now, by God's Blessing, under the Happy Reign of Her Majesty in a most safe and flourishing Condition: And that whoever goes about to Suggest and Insinuate that the Church is in Danger under Her Majesty's Administration is an Enemy to the Queen the Church, and the Kingdom.* And by their said Address did humbly beseech Her Majesty to take Effectual Measures for making the said Vote or Resolution

solution Publick; and also for Punishing the Authors and Spreaders of such Seditious and Scandalous Reports. And on the 20th Day of the same December, Her Majesty was pleased to Issue Her Royal Proclamation accordingly; Yet nevertheless the said *Henry Sacheverell* Preach'd a Sermon at the Affizes held at *Derby*, August the 15th. in the Year of our Lord 1709, and afterwards Publish'd the same in Print, with a Dedication thereof. And the said *Henry Sacheverell* also Preach'd a Sermon at the Cathedral Church of *St. Paul*, before the Lord Mayor, Aldermen, and Citizens of *London*, on the 5th Day of *November* last, being the Anniversary Thanksgiving to Almighty God, for the Deliverance from the *Gun-Powder Treason*, and for beginning the late Happy Revolution, by giving his Late Majesty a safe Arrival here, and for compleating the same, by making all Opposition fall before him, 'till he became our King and Governour; which said Sermon, he the said *Henry Sacheverell* afterwards likewise Publish'd in Print, with a Dedication thereof to *Sir Samuel Garrard*, Barronet, Lord Mayor of the City of *London*: And with a Wicked, Malicious, and Seditious Intention to Undermine and Subvert Her Majesty's Government and the Protestant Succession as by Law Establish'd; to defame Her Majesty's Administration; to Asperse the Memory of His Late Majesty; to traduce and Condemn the late Happy Revolution; to contradict and Arraign the Resolutions of Both Houses of Parliament, to create Jealousies and Divisions amongst Her Majesty's Subjects, and to incite them to Sedition and Rebellion.

ARTICLE I.

He, the said Henry Sacheverell, in the said Sermon Preach'd at St. Paul's, doth suggest and maintain, That the Necessary Means us'd to bring about the said Happy Revolution, were Odious and Unjustifiable: That his Late Majesty in his Declaration, disclaim'd the least Impugnation of Resistance; and that to Impugn Resistance to the said Revolution, is to cast Black and Odious Colours upon his Late Majesty, and the said Revolution.

ART. II.

He the said Henry Sacheverell, in his said Sermon Preach'd at St. Paul's, doth suggest and maintain: That the aforesaid Toleration, granted by Law, is unreasonable, and the Allowance of it Unwarrantable: And Asserts, That he is a False Brother with relation to God, Religion, or the Church, who defends Toleration and Liberty of Conscience. That Queen Elizabeth was deluded by Archbishop Grindall, whom he scurrilously calls a False Son of the Church, and a Perfidious Prelate to the Toleration of the Genevian Discipline; and that it is the Duty of Superior Pastors to thunder out their Ecclesiastical Anathemas against Persons Enrol'd to the Benefit of the said Toleration; and Insolently dares, or defies any Power on Earth to Reverse such Sentences.

ART III.

He, the said Henry Sacheverell, in his said Sermon Preach'd at St. Paul's, doth Falsly and Seditiously Suggest and Assert, That the Church of England is in a Condition of great Peril and Adversity under Her Majesty's Administration; and in order to arraign and Black-
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on the said Vote or Resolution of both Houses of Parliament, approv'd by Her Majesty aforesaid; he in opposition thereto, doth suggest the Church to be in Danger; and as a Parallel, mentions a Vote: That the Person of King Charles was voted to be out of Danger at the same time that his Murderers were Conspiring his Death, hereby wickedly and maliciously Insinuating, That the Members of both Houses, who pass'd the said Vote, were then Conspiring the Ruin of the Church.

A R T. IV.

He, the said Henry Sacheverell, in his Sermons and Books, doth falsely and maliciously suggest, That Her Majesty's Administration both in Ecclesiastical and Civil Affairs, tends to the Destruction of the Constitution, and that there are Men of Characters and Stations in Church and State, who are False Brethren; and do themselves Weaken, Undermine, and Betray; and do encourage, and put it in the Power of others, who are professed Enemies, to over-turn and destroy the Constitution, and Establishment, and chargeth Her Majesty, and those in Authority under Her, both in Church and State, with a general Male-Administration; and as a publick Incendiary, he persuades Her Majesty's Subjects to keep up a Distinction of Factions and Parties; instills groundless Jealousies, foment destructive Divisions among them, and excites and stirs them up to Arms and Violence; and that his said Malicious and Seditious Suggestions may make the stronger Impressions upon the Minds of Her Majesty's Subjects: He the said Henry Sacheverell, doth Wickedly wrest and pervert divers Texts and Passages of Holy Scripture.

All which Crimes and Misdemeanours the Commons are ready to prove, not only by the general
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scope of the said Sermons or Books, but likewise by several Clauses and Sentences, and Expressions in the said Sermons or Books contain'd ; and that the said *Henry Sacheverell*, by Preaching the Sermons, and Publishing the Books aforesaid, did Abuse his Holy Function, and hath most grievously offended against the Peace of Her Majesty, her Crown and Dignity, the Rights and Liberties of the Subject, the Laws and Statutes of this Kingdom, and the Prosperity and good Government of the same. And the said Commons, by Protestation, saving themselves the Liberty of Exhibiting at any time hereafter, any other Articles or Impeachment against the said *Henry Sacheverell*, and also of Replying to his Answer, or any of them ; and of offering Proofs of all the Premises, or any of them, and of any other Article or Impeachment that shall be Exhibited by them, as the Case according to Course of Parliament shall require, do pray that the said *Henry Sacheverell* may be put to Answer to all and every the Premises : And that such Proceedings, Examination, Tryal, Judgment, and Exemplary Punishment may be thereupon had and Executed, as is agreeable to Law and Justice.

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The ANSWER of Henry Sacheverell, D. D. to the Articles Exhibited by the Knights, Citizens, and Burgesses in Parliament Assembled, in the Name of themselves, and of all the Commons of Great Britain, in maintenance of their Impeachment against him, for High Crimes and Misdemeanours.

THE said *Henry Sacheverell* saving to himself all Advantage of Exception to the said Articles for the generality Uncertainty and Insufficiency thereof; and of not being prejudiced by any Words or want of Form in this his Answer, admits That at the Request of *George Sacheverell Esquire*, High Sheriff of the County of *Derby*, he Preached a Sermon at the Assizes held for that County, on the 15th Day of *August*, 1709. And that at the Desire of the Right Honourable *Sir Samuel Garrard*, Barronet, Lord Mayor of the City of *London*. He also Preached a Sermon at the Cathedral Church of *St. Paul*, before the said Lord Mayor, and the Aldermen and Citizens of *London*, on the 5th Day of *November* last. And that he caused the said Sermons to be Printed: But denies that he Preached, or caused the same to be Printed or Published with any such Wicked Malicious or Seditious Intent, as in the Preamble of the said Articles is affirmed. The said *Henry Sacheverell* having been induced to Print the Sermon he Preached at *Derby*, at the Request of

the Gentlemen of the Grand Jury of that County, to whom he humbly presumed to Dedicate the same as the most publick Acknowledgment he was capable of making, for the peculiar Honour he had receiv'd by their publick Approbation of that Sermon. And the said Lord Mayor having been pleased to express his good liking of the said Sermon Preach'd at St. Paul's; the said *Henry Sacheverell*, at his Request, caus'd the same to be Printed with a Dedication thereof to him. And for Answer to the said Articles humbly saith.

Answer to the First Article.

To the first Part of the First Article, the said *Henry Sacheverell* denies that in his said Sermon Preach'd at St. Paul's, he doth suggest and maintain, that the necessary means used to bring about the happy Revolution, were Odious and Unjustifiable. Nor doth he in any part of that Sermon affirm any thing concerning the necessary means used to bring about the happy Revolution. The said *Henry Sacheverell* is so far from Reflecting on His Late Majesty or the happy Revolution, that he endeavours in that Sermon, to clear the Revolution and His Late Majesty, from the Black and Odious Colours which their greatest Enemies had endeavoured to cast upon both.

And as to that part of the said Article whereby the said *Henry Sacheverell* is charged with the suggesting and maintaining, that His Late Majesty in His Declaration disclaimed the least Imputation of Resistance. The said *Henry Sacheverell* doth acknowledge himself to have made such Suggestion, and declares, that he made it not in Dishonour, but in Vindication of His said Majesty. The Resistance the said *Henry Sacheverell* represents the Late King to have disclaimed,

disclaimed, being such a Resistance as tended to the Conquest of this Realm, as plainly appears from that part of His Late Majesty's Declaration which is refer'd too, and verbatim set forth at the bottom of the same Page, in which he mentions His Late Majesty's disclaiming any such Imputation.

Whether the said Henry Sacheverell was mistaken or not, in expressing himself as if the Late King had disclaimed any Imputation of Resistance, when he the said Henry Sacheverell meant thereby, that the Late King disclaimed the Imputation of a Design of Conquest. He humbly conceives such a Suggestion by him plainly design'd for the Honour of the Late King, cannot in any reasonable Construction, be thought a Reflection on His said Late Majesty, or deemed any high Crime or Misdemeanour.

For the further Justification of what the said Henry Sacheverell said in reference to His Late Majesty's having disclaimed any the least Imputation of Resistance; the said Henry Sacheverell humbly observes, That in his Late Majesty's Declaration, the following Passages are contained.—*We have thought fit to go over to England, and to carry over with us a Force sufficient, by the Blessing of God, to defend our selves from the Violence of Evil Counsellors.— We think fit to declare, that this our Expedition is intended for no other design than to have a Free and Lawful Parliament Assembled.*

As to the last Charge in the said Article, the said Henry Sacheverell denies that he doth in the said Sermon suggest and maintain, that to impute resistance to the said Revolution, is to cast Black and Odious Colours upon His Late Majesty and the said Revolution; the Persons whom the said Henry Sacheverell in his Sermon describes, as casting Black and Odious Colours upon His Late Majesty and the Revolution, are not those
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who impute Resistance to the said Revolution of whom the said Henry Sacheverell affirms nothing but those new Preachers and new Politicians, who teach in contradiction to both Gospel and the Laws, that the People have the Power invested in them, the Fountain and Original of it, to cancel their Allegiance at their Pleasure, and to call their Sovereign to an account for high Treason against his Subjects; nay, and to Dethrone and Murder him for a Criminal, as they did the Royal Martyr by a Judiciary Sentence, who are Maintainers of Antimonarchical Schemes, and of such damnable Positions as are by the Laws of Church and State, condemned for Rebellion and high Treason; and who urge the Revolution in defence of such Principles, unless therefore those who impute Resistance to the Revolution be the same with those new Preachers and new Politicians above specified. The said Henry Sacheverell affirms nothing concerning them. The said Henry Sacheverell, upon the strictest search into his said Sermon Preached at St. Paul's, doth not find he hath given any the least colourable Pretence for the Accusation exhibited against him in this first Article, but barely by his Asserting the utter Illegality of Resistance to the Supream Power upon any Pretence whatsoever, for which Assertion, he humbly conceives he hath the Authority of the Church of England, which in divers Passages of her Homilies, too large and too numerous to be here specified, but by the said Henry Sacheverell, ready to be produced, hath taught and inculcated this Doctrine as founded on the Word of God, particularly in the Second Part of the Sermon of Obedience, contained in the former Book of Homilies set forth in the time of King Edward VI. where are these Words. *Here good People, let us all mark diligently: It is not lawfull for Inferiours and Subjects in any case to resist and stand against the Superior Powers; for st Paul's.*

Words

Words be plain, that whosoever withstandeth, shall get to themselves Damnation; for whosoever withstandeth, withstandeth the Ordinance of God. —

Which said Book of Homilies is affirmed in one of the Thirty Nine Articles of Religion, which concern the Confession of the true Christian Faith, to contain a Godly and wholesome Doctrine, and is ordered to be read in Churches, by the Ministers diligently and distinctly, that they may be understood of the People. And the said Henry Sacheverell in further maintenance of the said Doctrine and Position, contained in the Books of Homilies, and of the Authority of those Books, saith, That by an Act of Parliament made in the 18th Year of the Reign of Queen Elizabeth, Intitl'd, *An Act for the Ministers of the Church to be of sound Religion: It is Enacted, That no Person should thereafter be admitted to any Benefice with Cure, except he should first have subscribed the said Articles in the presence of the Ordinary, and publicly read the same in the Parish Church of that Benefice, with Declaration of his unfeigned Assent to the same.* And that by an Act made in the 5th Year of Her present Majesty's Reign, Intitl'd, *an Act for securing the Church of England, as by Law Establish'd.* It was Enacted, That the said Act made in the said 13th Year of the Reign of Queen Elizabeth, should remain and be in full force for ever; and be inserted in express terms in any Act which should be made, for ratifying the Union of the two Kingdoms of England and Scotland; and therein declared to be an Essential and Fundamental Part thereof. And the said Act was accordingly incerted in express Terms, in an Act for the Union of the Two Kingdoms; and thereby Ratify'd and declar'd to be an Essential and Fundamental part thereof.

And

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And

And the said *Henry Sacheverell* doth further humbly insist, and is advis'd, that the aforesaid Assertion is agreeable to and warranted by the Common Law of *England*, and divers Acts of Parliament now remaining in full force.

The said *Henry Sacheverell* doth with all humility aver the Illegality of Resistance on any pretence whatsoever to be the Doctrine of the Church of *England*, and to have been the general Opinion of the most Orthodox and able Divines, from the Time of the Reformation to this Day; This Doctrine hath in the most Solemn manner been Taught in that University, whereof he hath been for more than Twenty Years a Member, this hath been often with Publick Approbation of each House of Parliament Preached and Printed, and in Terms of greater force than any us'd by the said *Henry Sacheverell*, hath by the Right Reverend Fathers of our Church, Dead and Living, been avow'd and maintain'd.

And the said *Henry Sacheverell* was the rather induc'd to Preach against the Doctrines of Resistance of the Supreme Power on the 5th Day of *November*, because on that Day the Church Commemorates our Deliverance from the Traiterous Attempts of Rebellious Papists, and because the Lawfulness of Resisting the Supreme Powers was Originally a Popish Doctrine, for which Reasons as he humbly conceives, the Rubrick of the Office appointed for that Day by her late Majesty *Queen Mary* (of Blessed Memory) Directs That after the Creed, if there be no Sermon, shall be Read one of the six Homilies against Rebellion.

Whilst therefore the Church of *England* as by Law Established, is in a safe and Flourishing Condition under Her Majesties happy Administration, whilst Popish Tenets are by all good Protestants Condemn'd and abhorr'd, whilst the Laws of this Realm continue
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in their full force and vigour, The said *Henry Sacheverell*, humbly hopes that a Dutiful Son of that Church, a sincere Protestant and faithful Subject of Her Majesty shall not suffer for Asserting the Doctrine of Non-Resistance of the Supreme Powers. But if this Doctrine be declared Erroneous, and it shall please God, that he should suffer for Asserting it, He trusts, that God will enable him to shew his steady belief of this Doctrine, by a meek and patient Resignation to whatever shall befall him on that Account.

Answer to the Second Article.

To that part of the Second Article which Charges, That he the said *Henry Sacheverell* doth Suggest and Maintain, That the Toleration granted by Law is Unreasonable, and the Allowance of it Unwarrantable, The said *Henry Sacheverell* saith ——— That upon the most diligent Enquiry he has not been able to inform himself, that a Toleration hath been granted by Law, But admits that an Act did pass in the first Year of King *William* and Queen *Mary*, intituled An Act for Exempting their Majesties Protestant Subjects Dissenting from the Church of England from the Penalties of certain Laws. Which Exemption the said *Henry Sacheverell* doth not any where maintain or suggest to be unreasonable, or that the Allowance of it is unwarrantable, but hop'd, that he had prevented any such Misapprehension, by declaring his sincere Meaning in these Words contain'd in his Sermon Preach'd at St. Pauls. " I would not be understood as

Pag. 20. " if I intended to cast the least Invidious Reflection upon that Indulgence, which the

Line 8. " Government hath condescended to give them, " which I am sure all those who wish well to our Church,

“are ready to grant to Consciences truly scrupulous, let
 “them enjoy it in the full Limits the Law has pre-
 “scribed.

If there be any other Expressions concerning Toleration, which may seem to carry a dubious Sense in any other part of his Sermon, he hopes they will not be applied to the Exemption granted by Law, but will be Interpreted agreeably to his avowed Approbation of that Law.

P. 8. And as to such part of the said Second
 L. 37. Article, as Charges that the said *Henry Sacheverell* Asserts, “That he is a false Brother with relation to God, Religion, or the Church
 “who defends Toleration and Liberty of Conscience. He the said *Henry Sacheverell* saith, That he having so plainly declared himself, in favour of the Exemption granted by Law, when he blames those, who upon all occasions, defend Toleration and Liberty of Conscience, cannot be thought to Reflect on the Defenders of that Legal Exemption or Indulgence which he himself Approves and Defends; he doth indeed suggest it to be one part of the Character of a False Brother, upon all occasions to defend Toleration and Liberty of Conscience, and to excuse the Separation; lay the Fault upon true Sons of the Church for carrying Matters too high. Which Universal Defence of Toleration, and Excuse of Separation, attended with the laying the Fault of such Separation upon the true Sons of the Church, are by him jointly mentioned in one and the same Sentence, and in one and the same Branch of the Character. So that his Reflection doth not extend to all who defend Toleration and Liberty of Conscience, much less to those who defend the Exemption granted

granted by Law to Protestant Dissenters; but only to such, who at the same time they defend universal Toleration and Liberty of Conscience, doth also Excuse the Separation, and lay the Fault thereof upon the true Sons of the Church, for carrying Matters too high. And these he did then, and still doth with all Humility, conceive to be justly blameable, and if Members of this Church, to be False Brethren.

And as to that part of the second Article, whereby the said *Henry Sacheverell* is charged with, Asserting, That Queen *Elizabeth* was deluded by Archbishop *Grindall*, to the Toleration P. 19. of the *Genevian* Discipline. He the said *Hen-* L. 31.
ry Sacheverell saith, he humbly conceives he hath good Authority from the Histories and Monuments of those Times for such Assertion; but whether he hath, or hath not, he humbly apprehends such Assertion to be no Proof of his maintaining or suggesting, That the exempting of Protestant Subjects Dissenting from the Church of *England*, from the Penalties of certain Laws, granted by an Act made in the First Year of the Reign of King *William* and Queen *Mary*, (which Exemption he supposes to be intended by the Legal Indulgence or Toleration Granted to Dissenters, mention'd in the Preamble of the Articles; and by the Toleration granted by Law mention'd in this second, is Unreasonable, or the allowance of it unwarrantable. For he is humbly of Opinion, that there is a wide and manifest difference between a Toleration of the *Genevian* Discipline, and an Exemption of Protestant Dissenters from the Penalties of certain Laws, between a Toleration allowed merely by the Regal Power and an Exemption granted by Act of Par-

iment ; which Exemption he is so far from thinking Unreasonable or Unwarrantable, that from the Bottom of his Heart, he wisheth it under the same Restriction and Limitations extended to all her Majesty's Protestant Subjects throughout the whole Kingdom of *Great Britain*.

P. 19. And as to such Part of the Second Article, whereby the said *Henry Sacheverell* is charged with scurrilously calling the said Archbishop *Grindal* a *False Son of the Church*, and a *Perfidious Prelate* : The said *Henry Sacheverell* humbly hopes that any harsh Expressions he hath used concerning the said Prelate, may be the rather excused because the said Archbishop having permitted Innovations to be obtruded on the Church, did thereby incur the high Displeasure of so good and pious a Princess as *Queen Elizabeth*, by whose Order he was Suspended, and continued under such Suspension to the day of his Death. However, the said *Henry Sacheverell* presumes, that no Words spoken of an Archbishop above 120 Years since Deceas'd, will in Construction of Law, amount to an high Crime and Misdemeanour.

P. 25. And as to such Part of the Second Article whereby the said *Henry Sacheverell* is charged with maintaining, " That it is the Duty of Superior Pastors to thunder out their Ecclesiastical *Anathema's* against Persons Intitl'd to the Benefit of the said Toleration. He the said *Henry Sacheverell* saith, That he doth not maintain or suggest that it is the Duty of Superior Pastors to thunder out their Ecclesiastical *Anathema's* against Persons Intitl'd to the Benefit of the Toleration ; which Persons, where he speaks of such *Anathema's*,
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are neither by him mention'd nor intended ; but if the Expressions by him unapplied to any, must be determin'd to any one sort of Persons, he humbly conceives That the Connection of his Discourse will determin them to be those Schismatical and Factionous Persons, who take Permission for Power, and advance Toleration immediately into an Establishment. And such Schismatical and Factionous Persons he humbly apprehends, are not the Persons Inti'd to the Benefit of the Act of Exemption, which was designed only to give some Ease to scrupulous Consciences in the Exercise of their Religion.

And as to the last part of the second Article, whereby the said *Henry Sacheverell* is charged with insolently daring or defying any Power on Earth to Reverse such Sentences. The said *Henry Sacheverell* saith, That the Sentences which He the said *Henry Sacheverell* dares any Power on Earth to Reverse is such, and such only as is Ratified in Heaven, and such Sentence he still affirms to be by any Earthly Power Irreversible : And hopes it will not be thought Insolence in him to affirm, what he conceives would be Blasphemy in any one to deny ; and doth further acknowledge himself firmly to believe, That some Sentences Pronounced by the Pastors of the Church are Ratify'd in Heaven ; and that some Persons Exempted from Punishment by the particular Laws of the Land, may yet by the Laws of Christ be justly liable to such Sentence ; and that Schism, or a Causeless Separation from a Church injoining no sinful Terms of Communion, is a Sin, which exposes the Person guilty thereof to the Censures of the Church.

Answer to the Third Article.

As to so much of the Third Article as charges the said *Henry Sacheverell*, That he doth falsely and seditiously suggest and assert, That the Church of *England* is in a condition of great Peril and Adversity under Her Majesty's Administration, and that in order to Arraign and Blacken the said *Vote* and Resolution of both Houses of Parliament, approved by Her Majesty: He in opposition thereto, doth suggest the Church to be in Danger. The said *Henry Sacheverell* denies that he hath either asserted or suggested the Church of *England* to be in a condition of great Peril and Adversity under Her Majesty's Administration, but he doth freely acknowledge, That he hath in his Sermon suggested that when Natural Sins are ripened up to a full Maturity to call down Vengeance from Providence on a Church and Kingdom, Debauched in Principles, and corrupted in Manners, and instead of the true Faith, Discipline and Worship, given over to all Licentiousness both in Opinion and Practice to all Sensuality, Hypocrisy, Lewdness and Atheism, then we (that is Evidently all the Members of such a Church or Kingdom) are in Danger in such deplorable Circumstances ——— And this Suggestion of Danger arising to a Church and Kingdom from Vice and Infidelity. He humbly presumes is not opposite to the Vote of the Two Houses, or Seditious, but intirely agreeable to what is solemnly declared in an Act of Parliament made in the 9th and 10th Years of His Late Majesty K. *William III.* for the more effectual suppressing of Blasphemy and Prophaneness; wherein it is affirmed that many Persons had of late Years openly avowed and Published

lished many Blasphemous and Impious Opinions, contrary to the Doctrines and Principles of the Christian Religion — Greatly tending to the Dishonour of Almighty God, which might prove destructive to the Peace and Welfare of this Kingdom. And he conceives that since the Passing that Act, the detestable Crimes for the effectual suppressing of which, that Act was intended, have greatly increased. And the said *Henry Sacheverell* saith, the Suggestions by him made of Dangers arising to us from Vice and Infidelity, he apprehends to be in no wise more Seditious or repugnant to the Vote of the two Houses approv'd by Her Majesty, than the like Suggestions occurring in the solemn Prayers of the Church Authorized by Her Majesty, and frequently Used before each House of Parliament, wherein *We beseech God, That no Seditions may disturb this State, nor Schisms distract this Church, and that he would give us Grace seriously to lay to Heart the great Danger we are in by our unhappy Divisions.*

And as to so much of the said Third Article, whereby 'tis charged that the said *Henry Sacheverell*, as a Parallel mentions a Vote, P. 21. *That the Person of King Charles the 1st. was L. 6. Voted to be out of Danger, at the same time that his Murderers were conspiring his Death;* thereby wickedly and maliciously insinuating that the Members of both Houses who passed the said Vote, were then conspiring the Ruin of the Church. He the said *Henry Sacheverell* doth say, that he doth not draw any Parallel between the Vote concerning the King's Person, and the late Vote of the Two Houses, which he neither there, nor elsewhere in his Sermon mentions. But had he suggested one Vote to be Parallel to the other, which he hath not, yet

would he not thereby have wickedly and maliciously insinuated that the Members of both Houses who passed the late Vote, were then Conspiring the Ruin of the Church, but would only have Intimated, that as some Persons were Conspiring the Murder of the King, whilst others no ways privy to their wicked Intentions. Voted *his Person to be out of Danger*; so when the Two Houses Voted the Church of England to be in *no Danger under her Majesty's Administration*, there might be some others who were conspiring the *Ruin of the Church*. And many others who by their Vice and Infidelity were drawing down God's Vengeance, both in Church and Kingdom——

As the Vote of both Houses made Four Years ago, did concern those only who did then insinuate, the Church of England to be in *Danger, under her Majesty's Administration*; so it cannot, he presumes, affect those who do now suggest the Christian Faith which is the Foundation upon which every Christian Church stands, to be Endangered by those Atheistical and Irreligious Principles which are daily from the Press, propagated among us. Notwithstanding the Provisions made by the said Act for suppressing Blasphemy and Prophaneness. So that the said Henry Sacheverell thinks, that he might with Truth Affirm (as he did in his Sermon preach'd at Darby) *That there were never such outrageous Blasphemies against God and all Religion Natural as well as Revealed: Vented publickly with Impunity, in any Christian Church or Kingdom in the whole World, as at present in our own, of which Assertion the said Henry Sacheverell is ready to produce undeniable and ample Proofs if call'd thereon.*

Answer

Answer to the Fourth Article.

As to the *Fourth* Article it contains several Charges of a very high and Criminal Nature, of which the said *Henry Sacheverell* knows his Heart to be entirely Innocent, and he observes with Comfort, That whereas in the former Three Articles, he is said to have maintained or asserted as well as to have suggested the Doctrines and Things therein laid to his Charge. — In this 4th Articles he is not accused of Maintaining or Asserting, but barely of Suggesting what is therein contained, And he humbly hopes, that bare Suggestions or Insinuations, could they with any Colour or Probability be made out, as he is fully satisfied they cannot, will not under the most Mild and gracious Government (at a time when several New Laws have been made for the securing the Liberties of the Subject by your Lordships the great Guardians of our Laws and Liberties,) be adjudged sufficient to involve an *English* Subject in the Guilt and Punishment of high Crimes and Misdemeanors.

To the several parts of the said 4th Article, the said *Henry Sacheverell* doth in all humility Answer, as to such part thereof whereby it is Charged, That the said *Henry Sacheverell* in his said Sermons and Books, *Doth falsely and maliciously Suggest that Her Majesties Administration both in Ecclesiastical and Civil Affairs, tends to the Destruction of the Constitution*; He the said *Henry Sacheverell* saith, That he hath not made any mention in either of his Books or Sermons of her Majesties Administration in Ecclesiastical or Civil Affairs, or of her Ministers, so far is he from suggesting that her Majesty's Administration both in Ecclesiastical and Civil Affairs tends to the Destruction of the Constitution, that amongst the inestimable Blessings which are owing to our Deliverance Annually Commemorated on the 5th of *November* he reckons this to be one, That Her Majesty

Majesty the Good and Pious Relict of the Royal Family sets now happily upon the Throne of Her Ancestors and prays that God may long preserve Her for the Comfort and Support of the Church, and professeth that what he spoke proceeded from a tender Concern for Her Majesties Person and Government, and in the Dedication also of his said Sermon Preached at *St. Pauls*, solemnly declares as he did before in his Discourse, *That his only aim and Intention was earnestly to contend for the Safety, Rights and Establishment of her Majesty, together with those of the Church.*

And as to such part of the said 4th Article, whereby it is Charged, *That the said Henry Sacheverell doth suggest that there are Men of Characters and Stations in the Church, who are False Brethren* — The said Henry Sacheverell saith, That the False Brethren as described by him in his Sermon are either those who Propagate False Doctrines, or who give up the Discipline and Worship of the Church, or who are for a Neutrality in Religion, or who wish well to the Church of *England*, and are ready to Sacrifice their Persons and Estates in Her Vindication, but do not show their Zeal in the Communion of the Church as well as for it in Obeying Her Precepts, as well as Defending Her Rights — These being the several sorts of False Brethren Enumerated by the said *Henry Sacheverell*. If he should have suggested that there are Men of Characters and Stations in Church and State (Words by no means restrained to the highest Characters and Stations) to whom the Denomination of False Brethren in some one or more Senses of that Word, as by him Interpreted doth belong, He humbly hopes that such suggestions would not be deemed False, Malicious or highly Criminal.

And as to such other part of the said 4th Article whereby it is charged, *That the said Henry Sacheverell*
doth

doth suggest that there are Men of Characters and Stations in Church and State, who do themselves weaken, undermine and betray, and do encourage and put into the Power of others who are professed Enemies to overturn and destroy the Constitution and Establishment. The said Henry Sacheverell denies that he suggesteth any such things concerning Men of Characters and Stations in the Church or State, where he speaks of those who weaken, undermine and betray and encourage and put it in the power of our professed Enemies to overturn and destroy the Constitution and Establishment. Here Men of Characters and Stations are not mentioned by him. And where he mentions Men of Characters and Stations twelve Pages afterwards, the only place wherein he mentions them, there he speaks nothing of weakening, undermining and betraying or of encouraging and putting it into the Power of our professed Enemies to overturn and destroy our Constitution and Establishment. And hopes therefore that he shall be no ways answerable for a supposed Reflexion which depends upon the Conjunction of Passages so widely distant from, and so little relating to each other. The weakners, underminers and betrayers of our Constitution, and the Encouragers to whom the said Henry Sacheverell doth in any part of his Sermon refer, will he presumes upon a Candid Examination of those Passages, appear to be one of these Three sorts of Persons either First, such as by their Writings endeavour to subvert the Foundation of our Church and State: Or Secondly, such whether Writers or others who are for a Latitudinarian Heterogeneous Mixture of all Persons of what different Faith soever, agreeing only in Protestancy, which would let into her Bowels those who neither believe Her Faith, own Her Mission, submit to Her Discipline, or comply with Her Liturgy, which he afterwards

wards Stiles the Model of an Universal Coalition. Or Thirdly, Those Occasional Conformists, who have so far eluded the Corporation and Test Acts by their abominable Hypocrisy. As to have undermined the Foundation, and endanger'd the Government by filling it (as far as they could) with its profess'd Enemies, that is with themselves; of all these and their Encouragers the said *Henry Sacheverell* Confesses himself to have suggested that they do in his Opinion weaken, undermine and betray the Constitution — But that either these, or their Encouragers, are Men of Characters or Stations in the Church or State he hath not any where suggested.

And as to such other part of the said 4th Article, which Chargeth the said *Henry Sacheverell* with Charging Her Majesty and those in Authority under Her both in Church and State, with a general Male Administration — The said *Henry Sacheverell*, saith, that he abhors the Thoughts of bringing any Charge against Her Sacred Majesty, whom he never mentions but in Terms of the profoundest Duty and Respect. Nor doth he Tax those in Authority with a General or with a Male Administration, which is a Word he hath never us'd, nor as far as he can find any other Word or Words by which the Thing is imply'd so far is the said *Henry Sacheverell* from making any Undutiful Reflections on Her Majesty or Her Administration, That in the several Writings, that he has published, since Her happy Accession to the Throne particularly in one (*which is an avow'd Defence of Her Title to the Crown and a Justification of Her entering into a War with France and Spain,*) he hath expressed himself with the most hearty and Loyal Zeal for her Majesties Person, Government and Administration —

And

And as to such other part of the said 4th Article, whereby it is Charged That the said *Henry Sacheverell*, as a publick Incendiary perswades Her Majesties Subjects to keep up a Distinction of Factions and Parties; the said *Henry Sacheverell* saith, That he is so far from being guilty of this Charge, That in his said Sermon he invites the Separatists to renounce their Schism, and come sincerely into the Church and complains of those who have villainously divided us with the Knavish Distinctions of High and Low Church-Men, and wishes we might have one Fold under one Shepherd, and that all those invidious Distinctions, that now distract and confound us, were lost, so that we might be terrible like an Army with Banners to our Enemies, who could never break in upon such an uniform and well compacted Body.

And as to such other part of the said Fourth Article, as charges, *That the said Henry Sacheverell instills groundless Jealousies, and foment destructive Divisions among Her Majesty's Subjects.* The said *Henry Sacheverell* saith, That in his said Sermon; he on the contrary, Rebukes and Condemns those who by false Insinuations, and raising groundless Jealousies and Fears, imbroil the Publick, and bring it into Confusion.——

And as to such other part of of the said Fourth Article whereby it is charged, *That the said Henry Sacheverell excites and stirs up her Majesty's Subjects to Arms and Violence;* The said *Henry Sacheverell* saith, God forbid that he should be Guilty of so heinous a Crime, who Asserts the utter Illegality of Resistance of the Supreme Power upon any Pretence whatsoever, which Assertion he conceives to be the Chief, if not only Ground of the Charge exhibited against him in the first Article.——

In Confutation of this Charge, he begs leave to recite one Passage out of his Sermon preached at Darby in the following Words. — *We may be Partakers of other Mens Sins, if we do not to the utmost of our Power, endeavour to prevent or obstruct their Commission, when they manifestly endanger the Good of the Publick, as we are Members of any Government, or Society We are all obliged in Point of Honour, Interest and Conscience, to maintain its Security, promote its Welfare, and guard it against factious Designs, or seditious Conspiracies that may threaten its Constitution, discompose its Peace, or violate and subvert its Laws. God and Nature hath invested every Subject from his Cradle, with a Commission to engage, Discover and Disappoint the Enemies of his Church and Country, and he that is either privy to, or industriously conceals, or any way abetts their Schismatical, Illegal, or Rebellious Enterprizes both in the Eyes of Human, as well as Divine Law is an Accomplice and Partaker in the Guilt; a Traytor to God and his Prince; a Patron and Protector of Injustice, and a common Adversary to himself as well as all Mankind.* And the said Henry Sacheverell hopes, what he hath said in the Dedication of the same Sermon. *That there are not wanting some to Preach the Truth, and others to support it at the Expence of their Lives and Fortunes, will not be construed as exciting Her Majesty's Subjects to Sedition and Rebellion, since that Truth which he commends some for Preaching, and others for supporting, is by him opposed to the Attempts of those who betray and run down the Principles and Interests of our Church and Constitution; and since he then deservedly Commends the High Sheriff of that County, on the Account of his steady Loyalty and Zeal to serve her Majesty and the Government for which he hath been so remarkably distinguished.*

In the Sermon Preached at St. Paul's, he doth indeed *Excite Christians to put on the whole Armour of God, as wrestling, not only against Flesh and Blood, but against Principalities, against Powers against the Rulers of the Darkness of this World; against Spiritual Wickedness in high Places.* But he hath learned from the same St. Paul, That the Arms of Resistance taken up by Subjects against the higher Powers, are not part of the Spiritual Armour and the Principalities and Powers by him mention'd; being plainly distinguished from Flesh and Blood, cannot, he thinks, be so far misinterpreted as to be understood of Earthly Potentates and Rulers —

And as to so much of the said Fourth Article whereby it is charged that he the said Henry Sacheve, *rell doth wickedly wrest and pervert divers Texts and Passages of Holy Scripture. That his said malicious and Seditious Suggestions, may make the stronger Impression up on the Minds of her Majesty's Subjects.* The said Henry-Sacheverell says, That having no malicious or seditious Suggestions, to Imprint, he could not intend to wrest any Passages of Holy Scripture to that wicked Purpose. Hard is the Lot of the Ministers of the Gospel; if when they Cite the Word of God in their General Exhortations to Piety and Virtue; or in their Reproofs of Mens Transgressions, or where they are Lamenting the Difficulty and Conflicts with which the Church of Christ, whilst Militant here on Earth, must always struggle: The several Texts and Passages by them Cited, shall be said to have been by them meant of particular Persons and Things, and shall be Construed in the most Criminal Sense, and be made by such Construction one Ground of an Impeachment? For High Crimes and Misdemeanours.

And as to all other Matters and Things in the said Articles contain'd, and not herein before particularly

ricularly answered unto, the said *Henry Sacheverell* saith, he is not Guilty of them, or any of them in Manner or Form, as the same are charged upon him, in and by the said Articles, and humbly submits himself to your Lordship's Judgment.

FINIS.
